AMERICAN PHRENOLOGICAL JOURNAL.

A Repository of Science, Literature, General Intelligence.

VOL. XXIX. NO. 3.] NEW YORK, MARCH, 1859. [WHOLE NUMBER, 243.

Published by
FOWLER AND WELLS,
No. 308 Broadway, New York,
AT ONE DOLLAR A YEAR, IN ADVANCE.

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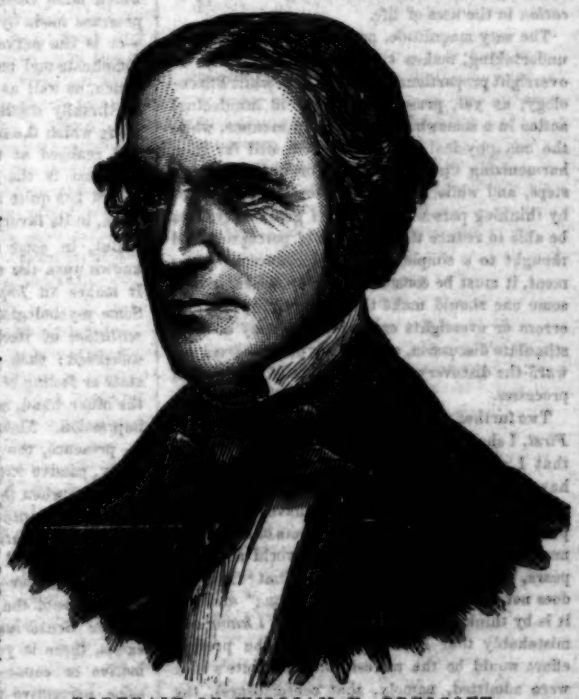
WILLIAM H. PRESCOTT.

The sudden death, from paralysis, of this eminent American historian, took place at his residence in Boston, January 28th, and caused not only the deepest regret among a wide circle of friends to whom his pure life and gentle manners had endeared him, but his admiring countrymen and the whole literary world have suffered a loss in the fact of his unfinished work that no man living can adequately supply. His fame, however, is firmly established, and his name is the honored property of the world.

William H. Prescott was the grandson of Col. Wm. Prescott, who commanded the Americans at Bunker Hill, and was born at Salem, Mass., May 4, 1796. Col. Prescott was an able lawyer and judge, and removed to Boston when William was twelve years of age, to whom he gave the best of opportunities until he was graduated from Harvard College, with a high standard of excellence as a scholar, in 1814. He intended to follow the profession of law; but an accidental injury, which caused blindness in one eye and a weakness next to blindness in the other, prevented his engaging in that profession. He resolved to become a historian, and he entered upon this career, and in spite of all disadvantages, has rendered his name conspicuous as a historian throughout the world.

His principal work is his History of Ferdinand and Isabella, in three volumes, which was published in 1838, and established his reputation as an author both in this country and Europe. Then followed his Conquest of Mexico and Conquest of Peru, and three volumes of his History of Philip II. Nearly every literary society has honored him with a membership, and Oxford has conferred upon him the high compliment of Doctor of Laws.

The phrenological developments of Mr. Prescott indicate great harmony and balance. His moral organs were large, evincing qualities of sympathy, reverence, sense of justice, and that hope which never falters, but looks difficulty full in the face and expects success in the future, however dark and forbidding the present. His head was comparatively narrow, showing that the organs of Acquisitiveness and Secretiveness were not influential—that he was decidedly frank, open in character, straightforward and honest in all his words and actions. His social organs were large, which rendered him cordial as a friend and warm in his attachments. His most conspicuous intellectual organs were those situated across the lower part of the forehead, giving talent for acquiring knowledge and communicating it, and those situated through the middle of the forehead, namely, Individuality, Comparison, and Human Nature, which give memory, criticism, and knowledge of character. It will be observed that the head was very long from the opening of the ears to the root of the nose, and also to the center of the upper part of the forehead. This length of brain indicates strength and intensity of intellect, clearness of perception, power of analysis and combination, and those capabilities which are requisite for the speaker and writer. His Language was well developed, and this, joined with a fine temperament, large Ideality, and strong moral organs, gave refinement and elevation to his style. His head, as a whole, was high, showing general elevation of feeling and disposition, refinement, dignity, stability, and those spiritual and moral qualities which give elevation and perfection of character.



PORTRAIT OF WILLIAM H. PRESCOTT.

A CONDENSED VIEW OF THE INTELLECTUAL PROCESSES;

IN ELEVEN SERIES OR CATEGORIES.

BY LEVI REUBEN, M.D.

AN attempt, in accordance with previous promise, to sum up, as briefly as possible, the *steps* or *processes* of the intellect, in its work of acquiring knowledge or discovering truth, will occupy this paper. In relation to a subject so complicated and difficult, I shall by no means claim that the thoughts advanced are intended to be final. But the amount of time and thought bestowed by me on this subject may, perhaps, justify a degree of confidence, that at least some valuable principles, some new linking of thought with thought, or with nature, may be brought to light. Upon many points, it will only be possible to repeat what has been said before. The chief aim of this essay is to bring out a view of the intellectual operations in a more strictly *consecutive* and natural order than I have found it in the books, passing from the earliest *impression* on the senses to the remotest fruits of *reasoning* and of *application* to the uses of life.

The very magnitude, perhaps audacity, of this undertaking, makes the possibility of error or oversight proportionally great. But while Phrenology, as yet, presents the steps in intellectual action in a somewhat disconnected manner, while the metaphysical philosophers are still far from harmonizing upon the nature or order of these steps, and while it certainly must be considered by thinking persons an object of great interest to be able to reduce the processes of perception and thought to a simple, clear, and connected statement, it must be considered highly desirable that some one should make the attempt proposed. If errors or oversights creep in, they may at least stimulate discussion, and aid in our progress toward the discovery of a true chain of intellectual processes.

Two further points it may be as well to premise. *First*, I shall go into no long disquisition to prove that I and other beings like myself exist, and have minds endowed with faculties, nor to prove that the objects external to me have an equally positive existence. I accept the facts of consciousness and the facts of sense—the world as it appears, both esoteric and exoteric. That "I think" does not necessarily prove that "I am;" and yet it is by thinking and other acts that I *know* unmistakably that I am. *Secondly*, the present effort would be the merest folly if Comte's idea were admitted, namely, that consciousness, the inner eye, is substantially blind, and that mind can not observe its own actions. If Comte had been a believer in the old doctrine of the simple *oneness* of mind in all its desires and powers, we could better understand why he should reject the idea that mind can look within, inspect and take note of its own operations. Then, indeed, as he says, it would be the *eye seeing itself*; which is impossible. But when we admit three dozens or more of quite independently acting faculties, and of these not less than fourteen intellectual, or seeing, in various degrees and ways, then surely it becomes easy for mind to observe its own movements, or to observe at least so many facts, that it can fill up by reasoning any little *hiatus* that may occur in the observations. Comte's idea, indeed, that we should study mind *objectively* only, as we study phenomena of heat, gravitation, or electricity, and expect to find out what are the nature and order of the intellectual steps by observing what men around us say and do, is about as promising of useful results as if he should direct us to inspect or analyze the wood and iron of a locomotive, to find out the nature and action of the steam-power that propels it.

In nature, then, external to our own being, there are *Phenomena*. These are of three kinds, objects, qualities, and changes. These make the first appeal to mind. They do not give to it its powers, but they are necessary to the arousing of its powers, which, without the jog or stimulus they impart to it, would sleep on, a blank through the whole of life, as at birth. These phenomena are present or going on within the field of our organs of sense. Through emanations of their own, or media filling the interspace, they send an influence to the organ of sense, and this imparts it to the expansion of the special nerve proceeding thence to the brain. Is the nerve a railway along which mind comes out to grasp the monition of presence made by the object on the sense-organ?—or is the nerve one branch among many of a complicate and beautiful tree, in every branch of which, as well as in its trunk and heart, mind continually dwells?—or is it a telegraph wire, along which the sensation flies inward, to be read and realized at the central seat of the mind? The last is the view generally accepted; the second has quite as much of probability, perhaps more, in its favor.

But, in some way, the phenomenon makes known upon the nerve of the sense its presence. It makes an *Impression* of itself on the nerve. Some psychologists may prefer to say, a *Representation* of itself. That impression may pass unheeded: then no knowledge is obtained; no state or feeling of mind even awakened. But, on the other hand, suppose the mind heedful of the impression. Then there is a mental feeling of its presence, the lowest possible grade of mentality, passive rather than active. The state of the mind when thus awake to the impression, we call *Consciousness*; the feeling that results in the mind, *Sensation*. Carpenter claims that this feeling is formed before the influence meets the *cerebrum* proper—that its seat is in the ganglia in the base of the brain, and which he believes to be the *Sensorium*. But though the sensation exists, there is yet no discovery of the external motive or cause—the phenomenon. Let, now, some perceptive faculty attend to the feeling: the act is *Attention*, the resulting operation is a *Perception* of the phenomenon, the resulting mental possession is a *Perception* or *Cognition* of the object.

But it is a law of mind that, ever after the first perception is made, there shall be a *linking*, or *Association*, of different perceptions that have any common quality whatever, as of likeness, or of contrast, of time, or place, and so on. It is another law of mind, that a perception once made shall, even without effort, linger long in the possession of its discovering faculty, fading slowly; or that, if the attention be again and strongly fixed upon it, and the associations it forms with other cognitions carefully and intently noted, it shall become a fixed or retained perception, a possession for time. Its persistent holding we style *Memory*; its recall after temporary obscuration, *Recollection*. Here it seems at once to follow that every faculty which sees, or can take a cognition, must also hold its cognitions (be the memory for them), if they be held at all. But, even if this be so, may there not be a special faculty conferring this persistency or tenacity, as will sometimes confers action on otherwise dormant desires?—or is the persistency or want of it a matter of strength of the faculty, of temperament, and of general health? Who shall tell us?

By some writers the cognition is at once styled an *Idea*. But however clear a perception during the moment of seeing, it is probably as yet but a vague possession of the mind. It is rather the idea-stuff, than an Idea, and may be called a *Notion*. Such, in weak or inactive minds, it remains. But *Ideality* (the "Conception" of the old school) can call up this ill-defined notion. This act, which is an imagining or picturing of the object or its image before the "mind's eye," is properly called *Conception*; its result in our knowledge is a *conception*, or *thought*; and when put into science it forms what may be called an *Objective Idea* (idea representing an object). But in order that it may have become worthy of the name of Idea, another process must have been performed upon it. Held before the conscious faculties by Ideality, it must be scrutinized by some of them, at least by *Individuality* and *Comparison*. Its parts and its entirety must be looked at, examined, compared with each other and with other conceptions in the mind. This work is what the metaphysicians have generally styled "Reflection:" a more correct name would be *Intuspection*—observation going on upon an object already *within* the mind. The fruit in our knowledge is a clear conception or *Idea*; in science, a correct *Idea*. Language now steps in, designates the result, and we have a *Name* or *Term*.

When we seek or purposely make the perception, or attend earnestly to it as it occurs, we perform the important work of *Observation*; and the result, in our knowledge or in science, is a *fact* or *observation*. Upon this material, too, it is essential that the "reflection" above referred to shall perform its office; otherwise the "facts" obtained must be vague, and may be "false." If we can not afford to wait for the natural occurrence of the phenomenon, or it is possible, and yet unlikely to be furnished us in the course of nature, we ourselves contrive and arrange the conditions for its production: we thus perform *Experimentation*, and get new facts or observations. Thus we complete the First Category of intellectual operations; and we find, by "reflection," that the results of this whole series furnish to us only the *materials*—the timber in bulk and in the rough—of our knowledge. This is true, however, only in respect to the results acquired: in regard to the method of acquisition, we see that it is not merely sensation and the perceptive powers that have been at work. We have noted some points, and there may possibly be others, at which the reflective and the imaginative faculties must step in and perform important offices, even in the *alphabet* of our knowledge. More than this, intelligent original observation and experiment, though they stand prior to the attainment

of certain kinds of knowledge, are posterior in time to processes and fruits of reasoning; for no one can wisely observe or profitably experiment in search of new stores of fact, who has not first proposed to himself an end to be attained and a method of attainment, both of which are results of ratiocination.

But there are not merely objects in nature; there are also *relations* of those objects to one another and to their surroundings. The knowledge acquired, therefore, comes through the senses; but these relations can not be perceived. The ideas that represent them come from within, not from without. The succession of natural changes leads the mind to suggest to itself the idea of duration or *Time*, as the field in which they occur; and so, again, the multitude of bodies and changes lead the mind to suggest a variety of ideas which are not in, but appropriate to, the phenomena. Such are the ideas of Matter, Space, Self, Force, Property, Likeness, Contrast, Difference, Degree, Fitness, Relation, Law, Effect, Cause, and so on. The intellectual process is called *Original Suggestion;* the fruits in our knowledge or in science are *Suggested* or *Subjective Ideas*. The faculties originating these ideas are most probably Comparison and Causality, each of which gives those most nearly related to its own class of subjects. This is the Second Category of intellectual processes; but it can not be strictly confined to time or place in the chain. While some of these subjective ideas arise within the mind upon the reception of our earliest and simplest knowledge, so that, to a certain extent, this series of intellectual actions is cotemporary with the first, others of them come up appropriately as links in our generalizations or in our reasoning. It is a series of results of the utmost importance. By it we pass from mere sense to the widest and deepest significancies of things. The ideas themselves are the mind's own quota to our knowledge. But though they come from within, they can only be excited in the mind by the presentation of that which does come from without. Once obtained, they blend with and give character to all our subsequent thoughts and judgments. They raise us from brute-knowledge and child-knowledge to that of humanity and of adult life.

In the Third Category of intellectual actions, we begin to scrutinize the single but complex ideas we have obtained of objects. In nature, few obvious phenomena are simple: most of them are compounds of less complex or of simple elements. The child is at first satisfied to see and name *apples*. Subsequently he begins to compare part with part, and to judge of likeness, contrasts, and degrees. This is pre-eminently the work of *Comparison:* and it certainly can not at first occur until after many perceptions have been accomplished. Caspar Hauser, it is said, saw in his first landscapes but a motley of colors dashed on the pane of glass he looked through. So of the boy whom Cheselden couched for cataract. But by repeated perceptions, from different points of view, the hand aiding the eye, and the significance of sizes, and lights, and shades being learned, the mind at last *looks apart* the confused picture; and having arrived at individuals, it then submits each of these to a like process. As the motley land-cape is in time differentiated into so many trees, so many buildings, fences, fields, etc., so the tree is discriminated in time into its various parts, and each part in turn becomes the subject of a similar decomposition—the leaf into a *form*, a *size*, a *green color*, *soft tissues*, *smooth surface*, *hairs*, and so on—the apple into *form*, *size*, *flavor*, *tartness*, or *sweetness*, *mellowness*, *solids*, and *liquids*, *flesh*, *core*, and *seeds*, and so on. This work, viewed as the taking away from a previously indistinguishable mass of some newly individualized part or quality, is *Abstraction*. It gives in ordinary knowledge or in science the *Abstract Conception* or *Idea*, as *mellowness*, which, if we totally remove it from the concrete object, is nothing, save a conception of the mind; and to this Language applies the *abstract term*. Viewed as the taking of a complex whole completely asunder, so as to obtain all its elements, this work is *Analysis;* and this is the second of the engines which scientific research ultimately carries with startling effect into every domain of nature.

The perceptive powers, aided by Comparison, having thus obtained the parts or elements of a complex object, can by the aid of *Constructiveness* combine these so as to form the object anew. When this process is carried on through help of *Imitation* and *Form*, a construction of the thing considered is presented, as a diagram, or a model; when, through help of *Language*, we have a *Description* of the thing, that is, simply a reconstruction of the idea of the object in the symbols of sounds or of printed words. By the aid of Ideality, however, the elements obtained from analysis of actual objects may be brought together into novel and fanciful combinations, different from any existing in our knowledge or in nature. Thus we obtain the delightful or grotesque creations of *Fancy*.

But again, in and as part of nature, there are *laws* of things and *causes* of phenomena. Like the relations already named, these can not be perceived. All things and changes are shaped to them and by them; but the patterns are invisible. The mind can only get the laws and causes by first *imagining* or *supposing* what they are. This is the office of Ideality, in that form or mode of action termed by the schools *Original* or *Ideal Conception*, or *Philosophic Imagination*. After the process of ideal conception has been performed, and the law or the truth that will harmonize with and express a given kind of facts has been imagined, it is then the work of generalization or of reasoning to test this imagined law or truth. If it agrees, it becomes the *law* or *truth* in our knowledge and in science; if it disagrees, the work of ideal conception must be performed anew. The supposition thus furnished is termed, so long as its truth has not yet been established, a *Hypothesis* or *Theory*. Thus we have the Fourth Category of intellectual processes. It is the phase of Ideality, or imagination, just referred to, in connection with a strength of Comparison and Causality sufficient to keep it strictly to rational objects and methods, that constitutes, where present, the quality of mind which we term *Originality:* it is the combination of faculties now spoken of that makes a person truly an originator of ideas—a first finder of new truths.

Again, in nature there is an identity of one or more elements, in many complex things at first view quite dissimilar. Having by analysis found the same essential elements in any number of things or objects, the mind, by a law of its own structure at once passes from the separate conceptions of these objects as individuals to a *general conception* of a *kind* or *genus*, which embraces them all. This is *Generalization* of objects, the process exerted upon a low and material order of things. The form and substance of the generalization, as just seen, are furnished by Ideality. The mind ceases to be busied about John and James and the rest, and occupies itself with *man;* it merges iron and copper and lead in the more comprehensive *metal*. That is, it gets a *General Conception* or *Idea*, and denotes this by a *general term*, or *common name*. This is the work of Comparison, aided as above shown; and so is *Definition*, a process that is always properly performed by finding and stating, first, the *genus* of the thing to be defined; secondly, the *differences* between this thing and others of its genus. Thus, the mind has performed on the raw materials which it had at first obtained, the work of *grouping* or reducing to aggregates and genera; and this constitutes the Fifth Category of the intellectual operations.

In the Sixth Category of actions, the mind realizes these groups, which were before ideal. It makes a formal statement of the divisions into classes or genera which it has found; and it parts or assigns the objects in nature, so that as many as possible shall be included in them. It thus represents in form what it had before found in fact. This it does by a comparison of wholes or individuals, and by a judgment as to their likeness or unlikeness. The new individuals are compared with the complex conceptions of *kinds* before arrived at, and assigned accordingly. This is *Classification*, and its result in science bears the same name. Here, again, Comparison, aided by Ideality and Constructiveness, does the work. But there are in nature series and subordination of classes, as well as single classes. By Comparison, then, aided by Ideality which must conceive, and by *Causality* which must prove, what are the characters determining the degree of generality of a class, and so fixing the scales of comprehensiveness, and the superiority or inferiority of particular groups, the mind performs the work of *Arrangement*, or *Classification* in its higher sense; and the result is a *System* of things—system, not in the philosophic, but in the technical sense—that is, the methodical distribution of objects merely, not the completion of a scheme of natural agencies. Thus we arrive at the grouping of classes; and the building up of that grand structure which, if we begin at kingdoms or *Divisions* in nature, returns through *tribes*, *classes*, *orders*, *genera*, *species*, and *varieties*, to the countless multitude of individuals.

The basis of the Seventh Category of the mind's actions is found in the fact that *phenomena* (actions, or changes) in nature, have their elements, their essential elements, and likeness or unlikeness existing among these, just as was found to be true in respect to tangible things or objects. Hence, on the concrete phenomena of the world about us, as well as on its concrete objects, the

work of abstraction, analysis, and recombination must be done, very much as has been explained under previous categories. But here we have passed to a higher plane of subjects; since phenomena being the result of forces which are wholly inappreciable to the senses, their relations and interdependence are with so much the more difficulty made out. From this analysis, as from the former, however, we arrive at a knowledge of comprehensive kinds or classes among phenomena. It is no longer the *stone dropping*, the *apple dropping*, the *rain dropping*, and so on, but generally the *falling of bodies*. Thus the mind passes from individual phenomena to a *general phenomenon*, or a *genus* embracing a vast number of phenomena, even though many of them be to a cursory glance quite dissimilar. The process is *Generalization*, in the higher sense of the word; and the result in science is a *generalization*, quite as commonly known by that important, too-seldom-understood, often abused term, *Law—Natural Law*. This style of law, however, is of the more material order. It is formal or modal law. The work is the grouping of facts or phenomena; and thus far to perform it is mainly the province of Comparison, aided, it is true, by Ideality and Causality, and employed upon the materials furnished by the Perceptives. But laws, like species, are of different degrees o generality; and like the latter, they too may be classified into a system of laws—a work in which, we may suppose, the part played by Ideality and Causality becomes more important.

In all the intellectual processes thus far named, unless it may be in the auxiliary steps which precede the more purposive observations and abstractions, or the larger generalizations of later or adult thought, we never obtain the unknown in fact or truth from the known—that is, we do not reason. True generalizations even, which seem to approach nearest to this result, really stop short of it; for they take in only known instances, or their exact duplicates. Vary the conditions and the product, and a new generalization for the new cases must be made. But facts having unknown connections continually demand interpretation, and undiscovered truths perpetually put forth indications of their being, and ask for evolution and embodiment. The general basis of the three categories of actions now to be presented, is found in the fact that, in nature, there are discoverable connections between unknown and known facts, by which the former may be traced out and taken possession of, if we rightly proceed from the latter as our starting-points. As the special basis in nature of the Eighth Category of intellectual processes, is the existence, often discovered, of partial or incomplete identities between the essentials of different phenomena or classes. Neptune is a sphere, has an orbital and a diurnal revolution, enjoys a degree of the sun's light and heat, is attended by a moon, and so on: just as is true of the earth. "*Therefore*, Neptune is inhabited," would be a plausible, but still not an entirely safe, inference or conclusion. We do not yet know that there is complete identity of the two cases. Comparison affirms an analogy, more or less complete; Causality thereupon affirms a probable identity of *results* in the two cases. The act of the mind is *Analogical Inference;* the fruit in science may bear the same name, or, it is a probability or probable truth. Hence, science is chary of this sort of fruit; and exact science rejects it. The work is Reasoning by Analogy. It is upon this *sand* that far too many *vagaries* and plausible but unsubstantial theories are built. The process is valuable only where positive knowledge is impossible; a case which, in the affairs of common life, often occurs.

The Ninth Category of processes is founded in the fact (and in nature there are abundant exemplifications of it) of the *inclusion of particular instances in a general result or truth*. The faculty of Causality, furnished by the Perceptives and Comparison with the materials in the shape of a large number of facts and their analysis, and by Ideality with a conception or hypothesis as to the relation of identity, cause-and-effect, or some other existing between them, then pronounces upon the proof or certainty of this relation, or, in other words, determines whether the expression does or does not accurately agree with the essential elements of the facts it is intended to comprehend. Thus the mind has passed from disconnected particulars to an including certainty—an embracing truth; and a truth that embraces not the observed instances and their duplicates only, but all instances, however future, distant, or obviously unlike, in which the same essentials can be found. This result is, in our early reasonings, often brought to completion quite unawares. The mind, without close study indeed, seldom has any conception of its own processes. General truths of the first importance are early, and, as it were, spontaneously acquired. The process is *Induction*, or *Inductive Inference*, and the fruits, in these cases, our *Axioms* or *First Principles*, whether of science, art, or of practical conduct. Later in life, our Inductions become more the result of purpose and labor; they cover a different field, and belong rather to the body of sciences, or the remoter truths of art and conduct, than to the simpler or axiomatic principles. In our knowledge, the fruits are spoken of as *Conclusions;* in science as *Inductions, determinate Inferences*, or *Laws of Causes*. It was to the importance of this step in our intellections that Bacon called attention; and the effects of a better direction and cultivation of this form of effort have already, to a thinking mind, proved most astonishing.

But the same process is implied in that generalization of generalizations in which we include apparently distinct and unlike laws in a single more general expression, these in another broader still, and so on, constantly approaching the hitherto vainly sought *single law of universal nature*. It is by this process that we no longer have to speak simply of *falling bodies*, of the *pressing* and *weighing down* of bodies, of the *clinging* of atmosphere and clouds about the earth, or the *tending* of all planets toward their sun, and of all suns toward each other, but pass from the conception of these as distinct classes of phenomena to the single grand truth, embracing and explaining them all, of universal gravitation! Thus our higher generalizations—those in which we can group narrower laws, or show the identity or connection of two or more sets of apparently diverse facts—are *Inductive Generalizations;* and they are among the proudest of the works of Mind. Allied to them are Systems (constructive), or Laws of Truths, as a system of sciences, or a system of the universe; but in the devising of these, undoubtedly, Ideality plays a larger part than Causality. The work performed in the series now presented is Reasoning by Induction.

The Tenth Category of intellectual acts finds its basis in the same fact as before, the inclusion in nature of many particulars in a single general truth; but in this the mind moves the other way. Starting with the general truth, which induction has furnished, the mind, by comparison and judgment, finds some new or isolated case to be essentially identical with those already included in such induction. The assertion of identity in a case of this kind is a *Proposition*. The process of inferring or concluding that the before known truth covers and explains the new instance, is a *Deductive Inference, Deduction*, or true *Conclusion;* and the fruit in science is a *Deduction, Deductive Law*, or *Consequence*. This is the field of *Ratiocination* proper; and the laws of its methods form the science of *Logic*. It is the method of *analysis*, of *test*, and of *proof*, as induction is of *synthesis*, and of *discovery*. The faculties concerned are Comparison and Causality; the work is Reasoning by Deduction. The mathematical sciences are the best examples, as they are largely made up of consequences flowing from a few simple primary truths.

Lastly, as a basis for the Eleventh Category of the mind's processes, we have the fact that in nature there are relations of laws and causes to practical or beneficial results—that is, to human uses. The perceptive and reflective faculties together, aided by Ideality and Constructiveness, seek out these relations, and produce combinations that will effect economical and other desired ends. The process of mind is *Invention;* the fruit obtained receives, with reference to its uses, the same name; with reference to science, it is the *Application* of the principles of the latter. In a less material field, we have, in like manner, the *invention* of the plot of a fiction, or of a drama, of the argument of a poem, of the situation and effects of a musical composition, an ideal or allegorical painting, and so on. This is the field of Taste, and of poetic or creative power.

In my next article, I hope to reduce the principles now presented to a tabular view.

INHABITIVENESS.

[From "THOUGHTS ON DOMESTIC LIFE; or, Marriage Vindicated, and Free Love Exposed." By Nelson Sizer. Published by Fowler and Wells, New York. Now ready. Price, by mail, 15 cents.]

THE next organ in order of development is Inhabitiveness, or the home instinct. There is scarcely a being on earth which does not manifest distinctly a strong love for its home. Even fishes in the trackless waters have their winter quarters and their summer spawning grounds. It is asserted that the shad of Connecticut River can be distinguished from those which are caught in the Housatonic, fifty miles distant, though both rivers empty into Long Island Sound, and the shad from both rivers come from, and return to, the Sound. Certain it is,

that migratory birds, such as geese, ducks, martins, robins, phœbes, and many others whose merry songs are ever welcome and familiar, return year after year to build their nests in the same places. Special marks and tinkling medals have been put on the swallow, the martin, and the faithful phœbe, that builds her nest under the bridge, and she has come back again to rebuild her nest when "the winter is over and gone." And birds also have, year after year, the same winter home. For example, the robin of Vermont winters in Southern Jersey and Delaware—the Jersey and Delaware robin finds a winter home in Virginia, and those of Virginia in Carolina, Georgia, and Alabama. Wild geese, ducks, and pigeons build their nests in communities, and when the cold blasts of autumn warn them of the approach of winter they fly in flocks toward their sunny southern home.

The home instinct is developed into great activity in the child almost as soon as he learns to love his attendants and friends, and he wants his crib, his little chair, and his particular place at the table and the fireside. This feeling takes so deep and tender a hold on childhood, that even down to hoary age the fondest recollections are those which go back to, and cluster around, the door-step and the hearth-stone of early childhood's home. Born of this affectionate memory was Morris' "Woodman, Spare that Tree," and the dearest thought of all is, "In youth it sheltered me." Of a piece with this, and growing out of the same home feeling joined with veneration, are the songs entitled, "The Old Family Bible;" "The Old Arm-Chair;" "The Old Oaken Bucket;" and "The Old Farm Gate." But the poetic embodiment of the home feeling is "Home, Sweet Home." Patriotism, as well as the love of the particular town, street, neighborhood, house, room, and place, has its origin in this organ.

The necessities for a home or special place of abode are numerous and urgent. Friendship and love require a common meeting-place. Man and many animals need a place to lay up food for the future, and all animals and insects require a place to rear their young or deposit their eggs. All men can not live in one place or in the most favored places; though there would be this tendency to concentrate where the most favorable climate and most fertile soil could be found, but for this attachment to home, which binds one to the place of his nativity, however bleak and unpropitious the climate, or how rugged soever may be the mountain home.

This love for home induces man and animals to inhabit the extremes of climate and the most forbidding localities, and gives to each, not an intellectual preference to his particular locality, but that abiding love for home that defies arguments and mocks ease, comfort, and profit. Man may sometimes endeavor to bribe the intellect to indorse the promptings of the feeling, but the argument is manifestly lame. Some poet has sung:

> The shuddering tenant of the frigid zone
> Boldly proclaims that happiest spot his own,
> Extols the treasures of his stormy seas,
> And his long nights of revelry and ease.
> The naked negro panting at the line,
> Boasts of his golden sands and palmy wine—
> Basks in the glare, or stems the tepid wave,
> And thanks his gods for all the good they gave.
> Such is the patriot's boast, where'er we roam—
> The *first best* country ever is *at home*.

To analyze a poem or to comprehend the secret springs of an argument, we need first to understand the nature of each of the mental faculties in order to detect their outplay, their strong lights, and soft shadows. The Swiss people, in their mountain fastnesses, have maintained their freedom for centuries surrounded by despotic nations who were jealous of their liberties. William Tell has immortalized their patrotic spirit, and so general has a knowledge of the love of home become, that poets and orators refer to the Swiss people as examples of patriotism. An illustrious example of this is "The Switzer's Song of Home." The rich savannahs of America, and the joys and happiness of the homes he saw, did not satisfy the yearnings of his heart for home. Still, to his *intellect* his sadness was a mystery.

> Why, ah! why, my heart, this *sadness*—
> Why, 'mid *scenes* like *these* decline,
> Where all, *though strange*, is joy and gladness,
> Oh, say! *what wish* can yet be thine?
> *All* that's dear to *me* is wanting,
> Lone and cheerless here I roam—
> The *stranger's joys*, howe'er enchanting,
> Can never be *to me* like *home*.
> Give me *those*—I ask *no other*—
> Those that bless the *humble dome*,
> Where *dwell* my *father* and my *mother*—
> Oh, give me *back* my *native home!*

Another poet, speaking of the same people, attributes to them the same excessive love of home:

> Hear the brave Swiss his native Alps among,
> His *mouse-gray cot* in shelving ledges hung;
> Rave on, ye *storms!* sweet, dreadful songsters, rave!
> Mad as ye are, this Alp is not a wave
> That ye can roll it; and *this soul is not*
> A thing *to be transplanted;* for *this spot*
> *I love,* 'mid all its awful neighbors—rock,
> And avalanche, and thunder, and the shock
> Of elements in battle—speed ye! blow
> My fireside smoke away, but *I shall never go.*

All nations evince this feeling in a greater or less degree, and the patriotic wars to defend the integrity of countries and governments against incursions from abroad are signal examples. Ambitious and rapacious tyrants who desire conquest have only to appeal to Inhabitiveness in conjunction with Approbativeness, or the sense of aggrandizement, to call forth the free expenditure of blood and treasure to carry on their wars. On the contrary, the invaded sovereign has only to appeal to the same faculty in his people to protect their altars and firesides—to call out all their power and patriotism. We can easily see, in this view of the subject, the distinction between the soldier who goes to battle for fame, for stars and garters, for wealth and honor merely, and him who goes forth from a sincere and patriotic love of home and country, inspired, it may be, by the additional stimulus of the hope of wealth, distinction, honor, and the present plaudits and lasting reverence and love of his countrymen and of the human race. A Wallace, a Tell, a Charlotte Corday, a Hampden, and a Washington may have felt, and had a right to feel, all the strength of a laudable ambition, and a full appreciation of the value of the perpetual reverence of the race, but a thousand-fold stronger, doubtless, were the emotions of real patriotism; and this has embalmed their names in the grateful memory of mankind. The mourning of the Jews when in captivity in Babylon evinced this feeling in a high degree.

Home, then, is the place where friendship and love can be enjoyed, and also where the good things of life can be stored and shared with loved ones, and where mental culture can best be acquired and used. The value of the faculty, viewed from this stand-point, may be readily appreciated. The love of home in the abstract we regard as one of the strongest incentives to virtue and one of the most important safeguards against vice and profligacy. There is no word around which cluster so many sacred memories, none so hallowed, so beloved, as HOME.

SUNSHINE AND MILDEW.

OF a long line of noble ancestry, every generation for ages back distinguished for talents, integrity, and patriotism, was Sunshine born. His hereditary social position was as elevated as was the hill on which his ancestral castle was built above the surrounding country. Scenic grandeur and beauty from the first dawn of his life were presented to his contemplation in the forests, mountains, and streams which were included in his hereditary possessions. His father and his mother both were noble, physically, intellectually, and morally. Sunshine was thus hereditarily not only the possessor of wealth and social position, but of those personal and mental qualities which are of still greater value, and without which wealth and power are not only not blessings to the owner, but a source of mischief and misery to others. How could Sunshine be, as a child, other than strong, handsome, and amiable? Nothing was wanting but time and education to develop him into a man worthy of his race, and to make him able and willing to live for humanity. Education and time were not withheld. Sunshine grew up under the most favorable influences, and became, as every one would expect, a good and able man. Respected, loved, and courted by all, he had the power, and proved that he had the will, to live for the good of his fellow-men. He was held up as an example and model to all. He knew and acknowledged this also, that of all the good and great in him and about him, nothing was from himself; he was therefore as remarkable for humility as for power. During the whole of his

successful and beneficent career, he used to say he was but an instrument in the hands of Providence, and that the very love of humanity which inspired him was from above, and not for himself.

On the same day on which Sunshine was born in his ancestral home of grandeur and beauty, Mildew first saw the light, in a hovel of mud and straw. Mildew was hump-backed at birth. His parents were poor, and liv d principally by depredations on the property of others. The father was a brutal wretch, of thick arms, enormous hands, and deformed countenance. His scowling features and ferocious eyes indicated an irresistible proclivity to crime, and consequent danger of the law's vengeance, to which he fell a victim before his example had been injurious to his son. For this want of paternal instruction, however, the mother made ample amends by the unvarying course of violence and petty crime which constituted her life. Mildew resembled both his parents in a combination of features and qualities such as make an object of dread and detestation. With the feebleness of those faculties necessary to the acquisition of knowledge, and with the entire absence of instruction, he necessarily grew up in the deepest ignorance, and without any check but fear upon those tendencies to cruelty and covetousness which he had by transmission from his unhappy parents. What could Mildew become, if not a murderer and a robber? That he would be, both his manners and language made abundantly probable, provided only he could escape the penalty which his father had already paid. By birth and by every surrounding fact and event of his infancy and youth he was driven or led toward crime, and toward crime he went with the force and directness of a ball from a cannon, and with a like incapacity of retracing his course or turning into another. He became, in short, a thief, a robber, and a murderer. Deformed in body, in intellect, and in disposition, he was an object of ridicule while a child, and of fear and detestation when a man. He died the death of a criminal, unpitied by all, long before his happy and beneficent cotemporary, Sunshine, had attained the zenith of his useful career.

Are not characters somewhat resembling those of Sunshine and Mildew to be found among the acquaintances of all of us? Not in so marked a degree of development, perhaps, but still, are they not to be found? Are we not all, in fact, more or less of their character? Some of us are born bad and bred worse; some are born comparatively good and made better by education. But many, perhaps the great majority, of us are of two other classes: one of good hereditary tendencies, but having their good qualities neutralized by an unfavorable set of circumstances or educational influences; and the other born bad, and having their evil propensities corrected by good education and favorable influences—the greater part of mankind being thus a neutralized mass, living and dying without influence for good or evil.

Is not this a great truth applicable to ourselves and to all mankind: that if we take away from a good or a bad man all that he owes to hereditary transmission, and all that he owes to influence of circumstances, there will not be much left of him of which he may be either proud or ashamed? Should we not learn humility from this, if it be true? When we are disposed to judge and to condemn the vicious and the ignorant, should we not say, that with an exchange of antecedents and circumstances, we should have been as they are, and they would have been as we are?

THE FALL OF MAN.

A CORRESPONDENT desires us to answer certain queries which he propounds, and remarks: "It has been asserted that what moral organs man has at present form but a vestige of what he possessed before the fall, and now these are but a meager seat for the Holy Spirit. Can you reconcile this with the fact, that children generally possess the moral organs large?"

Reply. How much the moral organs of men have been weakened by "the fall," as in theology it is called, we are unable to say; but our correspondent, we think, is in error in supposing that any of the moral faculties have been obliterated. It is true that usually children have the moral organs more relatively developed than adults; but this is doubtless because the habits of adults have not been so moral and correct as their natural moral endowments would have warranted, and these have been dwarfed by non-use. It is said that "one sinner destroyeth much good;" that "one diseased sheep contaminates the whole flock;" and it is true that a person of immoral and dissolute habits, if he have brilliant intellect, warm social attachment, good musical talent, and racy wit, can lead, and generally does, dozens of young men more or less away from the path of rectitude; and as these perverted young men exercise their animal propensities much more than their moral faculties, the former increase in size, while the latter are not fully developed, and at mature manhood they exhibit, in character and organization, a predominance of the lower over the higher elements of their nature. In other words, "the house of Saul has become stronger, and the house of David weaker." The original fall, like all other subsequent falls into sin and transgression, gave to the mind a tendency to vice; and this is illustrated in every human being who is tempted to depart from the ways of virtue. The majority of humankind, in addition to the contaminations of the original transgression, have had a hundred falls of their own. Man possesses to-day as many faculties as he did in the beginning, and many of them, especially the intellectual, the mechanical, and the esthetical, are probably in a higher degree of development now than they were at the beginning; and there is no doubt that each faculty is open to all good influences, and that religious and moral influences can obtain a foothold in nearly every human being. There may be some who are so low in the scale of being, so debased and demoralized, that they are past all human hope. But this last is a mere supposition; though, if we look among the eccentric, warped, partially insane people, and those who are the descendants of drunkards and the vilest of the vile, we may find instances in which truth is no longer true. Persons who are so low that they can not discern good from evil, as such, would require, certainly, the special influences of divine power to reach and reform them. But this is a theological topic, and does not legitimately belong to our field of inquiry.

The second point of inquiry by our correspondent is this: "Do the intellectual faculties give the thirst for information which many have; if so, why do many persons with very large reflectives make very poor scholars, when compared with others who have those organs (the reflectives) only full?"

Reply. "The thirst for information" does not arise so much from the reflective as from the perceptive faculties. A person with large Individuality wants to see everything, is forever staring at and handling things, is restless if he is in a shop or store, and will eagerly walk about looking for something new. If we add to this the other perceptive organs—Form, Size, Color, and Order—we have the inquisitive person, who not only wants to see everything, but also to examine into all its peculiarities. If we rise to the next range of organs, the semi-perceptive, the person is greedy after history, geography, music, languages; in short, he is anxious to become a scholar, and have information of every kind. Persons with very large reflectives and moderate perceptives, we are aware, make but very poor scholars compared with those who have large perceptives and only full reflectives. Large Causality, joined with large perceptives, tends to make a person profound as well as general in his acquirements. But a man may have large Causality, and neither have the desire nor the power to gain general information. Remember that it is the perceptives, as they are possessed by Clay, Adams, Benton, Burritt, and all practical men, which gave them not only the desire for information, but the ability to acquire and communicate it.

THOUGHTS ON MEN OF WIT.

MEN of wit and satire, says a cotemporary, are in some respects the most unfortunate of the human family. Gifted with a faculty that finds its aliment and its diversion in perpetual forays upon the errors and the follies of society, conscious of a power that insures them against successful assaults from without, and that compels the admiration or the fear of others, they are in danger of abusing their talent to the injury of the weak and the grievance of the good, of making humor a cloak of maliciousness, or of scattering firebrands and arrows in sport. They are almost certain to gain the unenviable reputation of Ishmaelites in literature. The world, who knows them only through the pen, admire their genius not as one looks upon the cold and distant corruscations of the Aurora, but with that trembling exhilaration with which one gazes at flashes of lightning. They are feared and hated more than they are admired. A satirist is sure to be misjudged by his cotemporaries. Men in whose piety the pathetic or emotional element predominates over the elements of conscience, of intellect, and of principle, can not reconcile the perpetration of a joke or the indulgence of satire upon some foible of which perhaps they are conscious, with the possession of a godly and prayerful spirit. Good men whose spiritual exercises are founded wholly upon the model of a morbid pietism, are scandalized that any professing godliness should

indulge a laugh. They forget that there are diversities of faculties and of natural temperament which produce these differences of character.

They who are intrusted with the talent of wit have need of special grace and of special watchfulness. If the display of wit become with them a master passion [or the servant of Destructiveness —Ed. Phren. Journ.], then is wit an evil and a hurtful thing. If wit betrays them into frivolity, if they grow light-minded through the excessive stimulation of this faculty, if they use their wit for the sake of its reputation, to the injury of others, or with a reckless disregard of the consequences of words uttered in sport, then is their wit a temptation and a snare to themselves, and a curse to society. But wit is as truly an endowment of man from his Creator as is reason or imagination; and when used as the by-play of the mind to enliven with innocent mirth, or in the more serious office of reforming manners and correcting abuses, it is one of the finest, purest, heavenliest faculties of the soul. "The mythologies of Greece and Rome," says Rogers, "were laughed at long before they were finally extinguished." Even ridicule and sarcasm have their appropriate function in efforts at reform. As says Sidney Smith, "When wit is combined with sense and information; when it is softened by benevolence and restrained by principle; when it is in the hands of a man who can use it and despise it; who can be witty and something more than witty; who loves honor, justice, decency, good-nature, morality, and religion ten thousand times better than wit, wit is then a beautiful and delightful part of our nature. Genuine and innocent wit like this is surely the flavor of the mind. Man could direct his ways by plain reason, and support his life by tasteless food; but God has given us wit, and flavor, and brightness, and laughter, and perfumes, to enliven the days of man's pilgrimage, and to charm his pained steps over the burning marl."

How beautiful and how true is this picture of the office of wit in the cabinet of our faculties! Yet with whatever of kindly affection and of moral excellence wit may be associated, however it may "be softened by benevolence, and restrained by principle," there is always a strong probability that he who possesses this faculty in a marked degree will be misjudged by mankind at large, and maligned by those who feared the shafts of his armory against the errors, the follies, and the vices of his time. The scintillations of wit from such a mind, though they be but occasional, attract far more of public notice than does the even tenor of a good, a useful, and a holy life; and these viewed apart from such a life, are exaggerated as the whole development of a mind of which they are but an incidental manifestation. Well do we remember how in our college days when a certain professor met the class, there was a feeling of disappointment if no witticism enlivened the recitation, while yet each student congratulated himself that no joke had been given at his expense. But though the reputation of that professor for wit was transmitted from one college generation to another, and in all literary circles the satire of his pen was feared in critical reviews, how few there were that knew the soft and gentle temper of his daily life; his fatherly affections; his manifold kindness; his child-like love of all that was excellent; his pure and holy walk with God!

It is only when the hand of death that opens the vail for such a one to enter his Father's house, opens also to public view the home of his earthly loves and joys, that the world, invading that once sacred privacy, discovers how little it had known of the heart of him whose sallies of wit were but as flashes through the curtain upon the passer-by of that fire whose genial glow diffused warmth to the household and cheerfulness to guests and friends. Then he who in his lifetime was so often blamed, feared, envied, hated even, for one talent that the world chiefly saw, is honored, admired, and loved for the many talents and graces that meekly shone in his daily path of usefulness. We are grateful to the hand that draws aside the vail from the inner life of those whom the world had censured without cause. Did we know Christ himself only through the representations of the Scribes and Pharisees—those teachers of religion and conservators of sacred institutions, to whom he applied such scathing rebukes—how false would be our estimate of his spirit; how little should we know of his meekness, gentleness, and grace! But in the whole life of Christ—which is spread before us as the life of a common man is seldom laid open to view—these stern and startling passages find their appropriate place.

GEORGE GREGG BRIGGS.

PHRENOLOGICAL CHARACTER AND BIOGRAPHY.

PHRENOLOGICAL CHARACTER.

You have a predominance of the mental temperament, which gives a tendency to mental rather than to physical action. Your mind always goes in advance of your body, and you work in pursuance of a purpose. You are sensitive to external influences, quick to feel and perceive, and quite ardent and strong in your mental emotions. You need a great deal of physical labor in order to keep your body hardy and strong; and if your business permit manly exercise, your disposition leads you to take as much of it as is necessary.

You are remarkable for force of character; your courage is unquestionable, and your energy rarely surpassed. Your Combativeness is decidedly large, and you are never more in your element than when your hands are full of business, and everything is being driven on the high-pressure principle. You are not specially severe or cruel, yet when you are fully aroused you vindicate yourself promptly and thoroughly. As a general thing, however, you fire off a blank cartridge first, and if you can bring the enemy to with that you are satisfied; but if he do not then surrender, you drop in a ball, and can use hot shot if necessary. You would make a good soldier if you thought the circumstances fully justified you in engaging in the conflict—there would be no surrender; you and General Taylor would agree in that particular.

You are remarkable for your firmness. Not one man in fifty thousand has more; this gives you great determination, a strong will, and the tendency to carry out your purposes fully, without modification. You are a proud man; you feel disposed to control your own affairs not only, but to control everything with which you have to do. You like to be at the head of business, are naturally inclined to occupy a position of authority—to be boss—to strike out some new and independent way of life, and pursue it without regard to the movements or opinions of others. Your success, therefore, will be in an independent line of action. Persons will follow your lead, rather than to be followed by you.

You are an independent thinker; you balance yourself upon your own center of gravity mentally; think for yourself, and act your own programme in your own way. You value the good opinions of others, but are not much affected by them. You are not fashionable, not much inclined to do what others do, and never imitate others, unless your judgment dictates that their course is a proper one; at least you do not imitate from servility or a tendency to copy.

You have a strong desire to acquire property; but with your excessive love of home and family, you will be likely to spend your money freely to decorate and establish a home. You would like to have your property where it could be seen, as in land, houses, mills, and the like—not in stocks, or otherwise hidden away obscurely. You are very fond of traveling, still your home is your heart's center. You think much of children, of wife, and are capable of enjoying and of creating enjoyment in the home circle.

You have great continuity of mind, which gives plodding persistency and directness of action. You always have a line of effort planned beforehand, a general rule of action that you incline strongly to follow out. You are quite methodical, persistent, and very determined; hence, in your business you plan not only in general, but minutely; and everything connected with your business bears the impress of your own mind.

You have a full development of Conscientiousness and Hope. You aim to do justly, and generally look upon the bright and promising side of the future. But you are capable of facing the storm, however severely it may pelt, by mere force of will and energy. You believe but little that you can not understand. You should encourage faith in things immaterial and spiritual. Your sense of Benevolence and desire to do good is strong; find it difficult to refuse those who ask favors and to deny them whatever it is possible for you to grant, and that with a large liberality. You have a fondness for the beautiful and the grand. Your mind takes a very large and comprehensive sweep in reference to its measures or its plans for business. You are not inclined to do anything in a small way. You have fortitude and courage to carry out your purposes. Persons rely upon your judgment, and shelter themselves under the breastwork of your fortitude, courage, and self-poised independence. You enjoy wit and humor, are quick in repartee, and with your sharp intellect and warm social qualities you can hardly fail to be excellent company to those with whom you feel at liberty to set out your feelings.

You have remarkably large perceptive organs. Your mind is quick to observe, and very ready and critical in making up opinions on practical subjects. Nothing escapes your attention that relates to the quality, uses, conditions, and value of things. You would do well in buying property at sight, as at auction, and estimating things by eye-measurement. You are good in figures, rapid in your business calculations, and have a very fair memory of historical events, and especially of your experiences. You use Language with

PORTRAIT OF GEORGE GREGG BRIGGS.
Photographed from life on wood, and engraved by WATERS & Co.

freedom, would acquire foreign languages easily, and if educated you would make a good speaker. Your Comparison is sharp. You are ready and prompt in detecting nice shades of difference and resemblance. You reason by analogy, and are fond of illustrating by similar examples. You are seldom surpassed in judging character; you read men through and through as one looks through glass, and are seldom mistaken in your first judgment of strangers.

You might cultivate your suavity, your Spirituality, Imitation, and Approbativeness advantageously. You need a little more conformity, and pliability, and adaptation to the manners, usages, wishes, and opinions of others; are liable to be a little too mandatory; and you would succeed in making friends and conciliating enemies better, by studying to develop in yourself the qualities just named.

[After the foregoing character was written, Mr. Briggs having come to our office a stranger to us, we requested him to sit for a likeness, and to designate some friend to prepare a sketch of his career for publication in the PHRENOLOGICAL JOURNAL; and we beg to commend the careful perusal and comparison of the character and the biography of this self-made man.—EDS. PHREN. JOUR.]

BIOGRAPHY.

The heroes of the world do not all wear epaulettes and swords, nor perform their deeds under the floating banner which represents their country's glory and power; and the world's noblemen are not all designated by stars, garters, and regal patents; nor yet is it necessary to follow one of the learned professions to gain an honorable notoriety.

It is especially the pride of our country, that its most eminent men have arisen by the strength of their own characters, without the fostering care and culture of fortune.

There has been for centuries a strong tendency among men to get as far from the original employment of man as possible, and every ambitious, energetic youth has been taught to regard a profession or trade as essential to honor and fortune, and therefore the soil has been neglected and the professional channels overcrowded. Of late years, however, within the memory of every man in middle life, there has been at work a gradual change in the opinions and in the direction of the efforts of men. Thirty years ago persons engaged in farming to make a little capital to start in merchandise; now, men engage in merchandise to make a capital with which to start farming. Then, Geology and Agricultural Chemistry had done nothing to elevate farming as an art. Now, we have many farmers and fruit-growers around all our great cities who are men of liberal culture and large means; and agricultural and horticultural books and journals abound all over the land. To be a gentleman farmer, with capital and help enough to do all the work, is comparatively easy; but to plan largely, create resources, employ and direct help, and work hard with the hands in the bargain, shows stalwart manliness from top to bottom, in head, hand, and heart.

The subject of this sketch, George Gregg Briggs, is a signal instance of heroic and successful adventure in the great work of tilling the soil. When tens of thousands from all trades and pursuits were rushing to the mines in California, Mr. Briggs went to one of the richest valleys of the Golden State, and single-handed has become the greatest fruit-grower in the world.

He was born in East Bloomfield, Ontario County, N. Y., July 31st, 1824, consequently he is not yet thirty-five, and is the fourth son of a family consisting of Job's number, viz., seven sons and three daughters. His father, who is a man of remarkable punctuality and widely known for his generosity, was a farmer in good circumstances, who in 1834 sold his farm and removed with his family to northern Ohio, where he now resides.

Our subject, feeling the dawning of those energies which have since rendered him conspicuous, in his seventeenth year solicited and obtained from his father his freedom to act and trade for himself—in other words, to start business on his own account. As a general thing, it is neither safe nor prudent to surrender to boys the control of their time and earnings, but in this case no evil effects seemed to grow out of it.

Up to this time he had worked on the farm, and managed to get altogether twenty-seven months of schooling, and this, with home study, qualified him for following surveying in the summer and teaching school in the winter. In this way he was occupied until the fall of 1846, when he engaged in the Mexican war, where he served eight months in the Quartermaster's Department, when he returned to his home in Ohio and married Emma H., daughter of Rev. Alvan Dinsmore.

In 1848 he was engaged as a surveyor, and in land operations in the State of Tennessee. In 1849 he crossed the plains to California and settled as a farmer near Marysville, in the fertile valley of the Yuba River. While others sought in the mines to grasp the yellow dust, Mr. Briggs wisely adopted the cultivation of the land and the raising of something with which to feed the miners, and it has proved that such "diggings" pay the best, even in the Golden State.

He had in view the great object of making a fruit farm; but as it takes time to grow trees, and as in that new country nurseries sufficient for his purpose were out of the question, he set about furnishing himself with young trees for his ultimate purposes; and in the mean time he planted much of his land to melons, and in 1851 he sold *twenty thousand dollars'* worth of melons, and from that year to 1856 he was known very widely in California as the "Water-Melon Man."

In the beginning of 1852 he commenced planting fruit trees, and now has *one hundred thousand trees* planted in orchard form and covering *five hundred acres*, and during the season of 1858 he sold four hundred and eighty thousand pounds of fruit—mostly peaches—which averaged about fifteen cents per lb., amounting to a grand total of *seventy thousand dollars* ($70,000). As one might reasonably suppose, the people have changed his name to "Peach Man."

He employs about forty hands on an average during the year, each receiving four hundred dollars and board. Mr. Briggs has in addition to the "premium" orchard, one on Feather River and one on the Sacramento River, yet he has no partner in business. Besides taking charge of all this business and doing as much work as any of his men, he finds time to study four hours in the twenty-four, and has thus mastered Algebra, Geometry, Trigonometry, and Surveying, and also has learned to read, write, and speak the Spanish, French, and German languages. We clip from the *California Farmer* of last season the following:

BRIGGS' GREAT ORCHARD.—G. G. Briggs, Esq., near Marysville, has the largest and finest fruit orchard in California. His grounds, now employed as a permanent orchard, have been prepared with great care, and planted with the best varieties of fruits.

The principal varieties consist of peaches, of which he has now, mostly in bearing, about fifteen thousand trees; 5,000 apple-trees, three hundred in bearing; 3,500 pear-trees, several hundred in bearing, some of them the largest and best in the State; 3,000 nectarine; 3,000 apricot; 2,500 cherry; 100 fig; 2,500 grape, and others, making nearly forty thousand fruit-trees in one orchard.

It will be recollected that Mr Briggs now occupies the grounds so long celebrated as Briggs' melon patch, of '50, '51, and '52.

We were most courteously conducted through his entire grounds. We saw the fruit-trees loaded with their immense crops, and have never seen a better orchard, or one that gave such promise of a princely increase as the Briggs' orchard. We should suppose he would gather at least 50,000 baskets of fruit the present season. This orchard, the result of his own untiring industry and labor, is worthy a ride of a hundred miles, and he richly deserves the fortune he has in store. It lies upon the banks of the Yuba—a rich, alluvial bottom land—where no irrigation is needed, and is about two and a half miles from Marysville. Mr. B. intends to sell his fruit altogether by the wholesale—sending out wagons to every part of the mines.

Mr. Briggs is proverbial for his promptness and punctuality in business, and for his fidelity in the fulfillment of all his engagements. Thus he has succeeded in securing the confidence and respect of all who know him, and doubtless his eminent success is in a considerable degree attributable to these traits of character. Certainly his career furnishes a signal example for our energetic, clear-headed, thorough-going young men. Not only does his upright course and courageous career in business challenge their admiration and efforts to re produce it in their lives, but it also is suggestive to farmers everywhere, as an incentive to fruit-growing. Nowhere is there half fruit enough raised to supply the legitimate demands of the people. Last fall, in this great mart, where fruit ought to be plenty, and where it is more plenty than anywhere else in the United States, we were obliged to pay thirty cents a dozen for Baldwin apples; yet farmers a hundred miles around New York are afraid the fruit market will be glutted! And strange as it may appear, there is more fruit raised within one hundred miles of New York city, grapes excepted, than there is in all Great Britain and France, and more than on any other equal area in the world; still, fruit bears fabulous prices in New York.

He is a public benefactor who, like Mr. Briggs, not only has the courage to engage in raising fruit, but whose example, thus boldly set, awakens the courage and enterprise of thousands of others to "go and do likewise."

PORTRAIT OF JOHN T. SPRAGUE.

JOHN T. SPRAGUE.

PHRENOLOGICAL CHARACTER AND BIOGRAPHY.

PHRENOLOGICAL CHARACTER.

You have a most excellent bodily organization. You are one of the few who have enough of the vital temperament to manufacture sufficient nourishment for the support of the body and a large and active brain. You have also good circulatory power, and a well-developed pair of lungs. Your muscular system is also ample, and the framework compact, so that, with proper exercise and correct habits, you are able to resist disease, and perform labor with the body or the mind with more ease, and more of it, than the majority of men of your age and weight. Persons like you, well balanced, are not easily broken down; for, like "the wonderful one-horse shay," they hold out equally in all their parts until they are completely worn out.

You are descended from a long-lived family, I think on the father's side. Your excitability and sympathy came from the feminine branch; so that you are more like your mother in the tone of your mind; more like your father in scope of thought and in pride and force of character. At home, in the social circle, your mother's nature shows forth; in the field of strife, where danger and opposition are to be met and mastered, your father's nature stands forth; and in your character these two leading qualities seem to act distinctly from each other. Business men see your father in you—the home circle, the convivial party, recognize in you the qualities of your mother.

You are a man of very strong feelings of aversion, attraction, and of affection. You love your friends almost to devotion, and will do and suffer more for your kindred, and especially your own family, than almost any other man that can be found. You are not only interested in the family in general, but you love the wife ardently and tenderly. You also love children—can make them feel at home in your presence; you have a kind of soothing magnetism for them when they are in trouble, and a word to a stranger's child seems to reassure it. You are interested in pets in general. A dog will follow you when he would avoid the average of men, though they had a basket of meat. Your friendship is almost too strong; you do too much work for people, and are liable to have your ship loaded down with people that do not pay freight or fare. You are hospitable, generous, especially to your friends; and it would be better for you to be in the iron business, where you would not be expected to give away your goods for friendship's sake, than in the cigar trade, where hospitality to friends might consume the profits.

You have strong attachment to home and its associations, and are more interested in, and proud of, decorating and adorning your home and providing it with all the comforts and elegancies than you are to maintain a large bank account.

You are continuous in the application of your mind. When you resolve on the accomplishment of a purpose, you don't allow yourself to waste much time until it is done. Your idea is, "one thing at a time," and you drive the business in hand until you have placed it out of the reach of peradventure; and this is not antagonistic with the fact that you can attend to a great many interests at one time. When you engage in business, it is business; and when you lock your store or retire from your vocation, you want to go home and have nothing on your mind for the time being but the home circle and its interests.

You are an ambitious man—are anxious to rise and shine, to be seen and appreciated; would like military life, if you could have an epaulette on both shoulders—would like a caparisoned horse and the various heroic associations belonging to military life. You would also make a good navigator, or superintendent of large works; and wherever you have a right to command, you make your subjects obey. Your enemies are more opponents than they are haters; and whenever you choose to conciliate a person, you do so very easily. In other words, you are a friendly man,

and people prefer to be on friendly terms with you; and when they oppose you, it is more a matter of principle or party interest than personal ill-will. You find it difficult to keep men away from you. Still, you can use very cutting remarks when angry.

You have large Self-Esteem; are a proud man, as well as an ambitious one. You feel that it is necessary for you to have a commanding position—a place of authority—to be at least master of your own interests and affairs. Wherever you are responsible, you feel that it is your right to direct.

You are a hopeful, cheerful, and ardent man—expecting success, and willing to labor hard for it. You are high-tempered, courageous, earnest, and whole-hearted. When you oppose, you do it strongly. You never occupy a very conservative position; you approve or disapprove; can not blow hot and cold at the same time; have not a double face; are up and down, straightforward and direct. With all your courage and energy, you have much caution, prudence, and sense of danger and difficulty. Hence you rarely ever meet with any accident that you have not anticipated before the blow comes; hence, also, you are cool in a difficult position for a man of your excitability. There are few men who can look danger in the face with less trepidation.

You are firm, decided, determined; naturally upright, anxious to do what is fair, just, and manly. You believe hardly enough; you incline toward the skeptical side of new questions, unless it be a subject susceptible of pretty clear demonstration. If you were solicited to engage in some business enterprise, like settling a Western town, constructing a steamship, engaging in some extensive traffic or manufacturing enterprise, you would take the hopeful view of the subject; but you are slow to believe in subjects which seem to have no basis that can be brought to the test of demonstration.

Your sympathies are naturally strong; are anxious to do good, willing to say "Yes," and to render assistance and show kindness, when it is needed.

You are known for a practical cast of mind, not for metaphysical speculations. You are quick to form judgments of property; of men and their tone of mind; what they can do; whether they are honest and sincere or dark and treacherous.

Your memory of persons and places is good, and your judgment of resemblances, differences, contradictions, likenesses, and dissimilarity is quick and strong. Of the general affairs in your experience your memory is good; and were you a lawyer, you would remember cases, and the ideas and facts appertaining to them, and also decisions and the practical details of the law. As a business man, you could carry much more business in your mind than the majority of men.

Your talking talent is good. If you had been trained as a public speaker, you would have succeeded well; for you throw so much positiveness, cheerfulness, and humor into what you have to say, and have such an amount of facts and criticism, that you would keep your audience wide awake.

You systematize and arrange your business in such a way that you know just where to find everything. You have mechanical judgment, and would succeed well as an engineer; would do well as a merchant, because you estimate property well, but chiefly because you know how to judge of men, and to carry them with you. Where you follow your own judgment of business propositions, you are generally successful; when you take counsel of your fears, or of friends who are timid, it is always at your cost. Your first judgment of property and of men is the right one.

You should restrain your appetite, sleep abundantly, keep cool in times of irritation and excitement, as much as possible, and you will be able to make a successful career even in the midst of sharp opposition. We seldom see a man with a better balance of body and brain.

BIOGRAPHY.

JOHN T. SPRAGUE, Brevet-Major and Captain, Eighth Infantry, U. S. Army, one of the most enterprising and distinguished of our younger military men, was born at Newburyport, Mass., in 1812. At the age of fifteen he accompanied his father, Lawrence Sprague, Surgeon U. S. A., to Detroit, Michigan, then a frontier town, crossing Lake Erie in the steamer Superior, then the only steamboat on the lakes; the trip occupying five days, from Buffalo to Detroit; the fare being $25.

Surgeon Sprague was soon after ordered from Detroit to Rock Island, then called Fort Armstrong, on the Mississippi River. Young Sprague was unable to accompany his father upon so distant and dangerous a journey, and remained in Detroit, where he obtained employment in the office of the North American Fur Company. While in this situation he began to realize the necessity for increased instruction beyond what he had attained at the Academy in Newburyport; and with characteristic decision he adopted at once a course of study, under the direction of an intelligent and highly-educated friend, pursuing it industriously until the age of twenty-one. Latin, mathematics, and geology were his principal studies, besides devoting a portion of the time to the study of law and general reading. During this period he received most generous encouragement from Gen. Cass, then Governor of Michigan. Gov. Cass frequently sent him on missions into the Indian country, as far as Chicago and Lake Superior. At that period there was no open traveled road west beyond Ann Arbor, some forty-five miles from Detroit. An Indian trail was the only route of travel. These expeditions afforded him means to prosecute his studies.

In the year 1832, Mr. Sprague joined Gen. Cass, then Secretary of War, in Washington, and remained in his office more than a year, occupying his leisure time in pursuing the study of law, which, from ill-health, he was finally obliged to relinquish. During the summer of 1833, Mr. Sprague was designated, by the Secretary of War, to accompany Black Hawk and his companions through the United States, and to conduct them to their homes in the vicinity of Rock Island, where the town of Davenport, Iowa, now stands. Here he met Keokuck, and effected an amicable arrangement between him and Black Hawk, when he proceeded to the former's village, where the town of Keokuck is now located.

In July, 1834, he was appointed a lieutenant in the U. S. Marine corps, and accompanied the command of Gen. Archibald Henderson, which volunteered for the Creek war. In this war he continued actively engaged until its close, when Major-General Jesup, commanding the army in the field, placed him in charge of three thousand two hundred Creek Indians, with instructions to take them to their new homes in Arkansas. Of this number sixteen hundred were warriors, the remainder women and children. Four months were occupied in conducting these emigrants to their homes, amid all kinds of exposure and privation—severe cold, ice, and snow, to which they were unaccustomed; and destitute of clothing as they were, their sufferings were intense. On the last of December the party arrived at Fort Gibson, Ark. He then took the principal chiefs with him to show them the future homes of their people on the Verdigris River, forty miles distant. The whole country was a bleak, open waste, covered with snow, as far as the eye could reach; occasionally presenting a skirt of timber on the borders of the river streams. The chiefs, as they gazed earnestly upon this desolate scene, and contrasted it with the cheerful homes and delightful climate on the banks of the Chattahoochie, and that here, in their old age, they were to commence life again, could only give expression to their feelings by manly tears. Returning from Arkansas, he joined Gen. Jesup in Florida, and then received orders to repair to Washington, and report to the Secretary of War, then the Hon. Joel R. Poinsett. Upon reaching there, and submitting a minute report of the emigration of the Creek Indians, he was directed to proceed to Detroit and Chicago, and adopt immediate measures for the removal of all Indians in the States of Illinois, Indiana, and Michigan to their homes in the West. The vagrant Indians about Chicago and Milwaukie had become annoying to settlers and travelers, extending their depredations as far into Michigan as Grand River. Chicago then contained a population of about six thousand. One steamer from Buffalo arrived in a month. Milwaukie had a population of some fifteen hundred. After laboring industriously, Lieutenant Sprague succeeded in getting together twelve hundred Indians at Shawbinne's Grove, west of Chicago, and from there prepared the party for emigration, and left in the month of August, 1837. The most vindictive feeling existed among these Indians, many positively refusing to leave their lands, as they believed they had been unjustly deprived of them. They formed a camp upon the ground where Milwaukie now stands, of five hundred. Here they were determined to remain; and it was not until measures were in preparation to compel them that they were induced to move. The frontier of Missouri was then the Platte River. From there he struck across to Council Bluffs, on the Missouri, a distance of six hundred miles, and reached there in the latter part of December, encountering upon the route terrific snow-storms. When parting with the old Pottawattamie chief, Shawbinne, Lieut. Sprague assured him that he now had reached a spot far beyond the inroads and influences of the white man, and that he and his band could live and die there in peace. "No," said he, in reply, "the white man will soon be upon us, when we shall have to go to the setting sun." This place is now the site of a city called Council Bluffs, in which is published a

daily paper. Returning from this expedition to Washington, Lieut. S. found that he had been transferred to the 8th Regiment of Infantry, and was ordered to accompany Major-Gen. Macomb, commanding the army, to Florida, as aid-de-camp. He was present when Gen. Macomb effected a treaty of peace at Fort King, Fla., with the noted chieftain Halleck Turtenagge, and remained with Gen. Macomb until his return from Florida. Upon the concentration of his regiment at Sackett's Harbor, under Gen. Worth, he joined it, and was appointed adjutant of the regiment by Gen. Worth, commanding, and accompanied it to the Winnebago country, for the purpose of compelling those Indians to move west of the Mississippi River. This effected, they proceeded to Florida, and arrived at Tampa Bay in October, 1840.

Gen. Worth having been appointed to the command of the army in Florida, he tendered Lieut. Sprague the appointment of aid-de-camp on his staff, united to which were the duties of assistant-adjutant-general. In the active summer campaigns in Florida, during the years '41 and '42, he took an active and successful part. He was sent by Gen. Worth to open communications with Coacooche, or Wild Cat. This interview, the first he had had with the whites in five years, terminated in his final capture and emigration. In March, 1841, Lieut. Sprague conducted six hundred hostile Seminole Indians to Arkansas, and was absent four months; at the expiration of which period he rejoined Gen. Worth in Florida, and was his aid-de-camp in the conflict with Halleck Turtenagge in the Pilacklikaha Hummock, which commenced at daylight and lasted until noon. This was the last battle in Florida, and effectually broke up the combination among the hostiles, who declared their determination to die upon the soil. Halleck Turtenagge was captured, and, with his band, sent to Arkansas. During the time Lieut. Sprague was in Florida, he had interviews with the most noted hostile chiefs, Tiger-Tail, Hespitarke, and Otulke, which resulted in the removing them and their bands successfully from Florida. He also pursued his legal studies in the office of Judge Bronson, and was admitted to the bar. At the conclusion of the war he was breveted a captain (in the language of his commission) for "*meritorious and successful conduct in the Florida war.*"

Upon Gen. Worth's being relieved from command in Florida, and ordered to Texas, Captain Sprague was placed in command of the department of Florida, with instructions from the War Department to hold the Indians under close observation, and, if possible subjection, as hostilities were apprehended from the activity of mischievous white men. The policy then adopted gave peace and security to Florida; and had the same judicious measures been pursued subsequently, thousands of dollars might have been saved to the Government. He was called upon by a resolution of Congress for a report as to the most effectual course to be pursued toward these Seminoles, to induce them to emigrate. He reported, that purchasing the chief outright, and clothing the women and children, would effect the emigration, and that all he required to accomplish this was thirty thousand dollars. The estimate was based upon a plan agreed upon with Billy Bowlegs. In the winter of 1846 he had an interview with Sam Jones and Billy Bowlegs, in their village on the Corleshatche River. The former he found to be a man about eighty years of age, a fine manly figure, much bent by disease, with a full head of white hair. His whole appearance was striking and commanding. Bowlegs was about thirty years of age, active and intelligent.

In July, 1848, upon being relieved from duty in Florida, Captain Sprague was breveted a major *for meritorious conduct.* That year he published the "History of the Origin, Progress, and Conclusion of the Florida War," an able work, which is already out of print. In March, 1849, Major S. was ordered to Texas. Upon this frontier he was actively engaged three years in giving protection to settlers, and in punishing the refractory Indians. He had frequent interviews with Yellow-Wolf, Buffalo-Hump, and Ketumske, the most active and hostile Camanche chiefs upon that frontier. While in command of Fort Croghan, fifty miles west of the State Capitol, Austin, he controlled these hostile Indians by an economical system of feeding them, which proved to be far more judicious and successful than military expeditions.

In June, 1850, Major Sprague was designated by Gen. Brooke, commanding in Texas, to take command of an expedition fitting out for New Mexico. The route was almost unknown, but it was well established that large bands of Indians infested it, determined to defeat all approaches of the white man into that country, of which they had had quiet possession for centuries. The expedition comprised three hundred and fifty wagons, laden with supplies for the troops in New Mexico. A military force of two hundred men was detailed as an escort, mounted, to which was attached a six-pounder and a mountain howitzer. All the teamsters and employés were well armed. Two hundred emigrants from every State in the Union, with their women and children, bound for California, accompanied him. At night they turned out upon the plains to graze upward of four thousand animals. The expedition was ninety-six days in reaching New Mexico, and at one time was three days without water. Five hundred and forty animals were turned out of the teams and left to die, for the want of water, by the roadside. The Indians molested them at every watering-place, by burning the grass for miles around, and attacking small parties of men when herding cattle remote from the camp. Almost every morning numbers of oxen came in with arrows sticking in them, fired by Indians during the night. At this period there were no mail facilities whatever with New Mexico *via* Texas. There is now a semi-weekly mail from San Antonio and from St. Louis. On this route Major Sprague had a friendly interview with the hostile Lapans and Kiowa Indians, whom he found returning from Mexico with two hundred head of horses, stolen from haciendas, and four captives—two women and two children. He upbraided the chief for such conduct, and assured him that the United States Government would not permit it hereafter. "We have," said they in reply, "murdered and robbed in Mexico ever since we were boys; how are we to live without it? Tell your government to give us enough to eat, and something to wear, if you expect us to keep out of Mexico." They consented to give up their captives provided Major S. would give them food for four days, which he did, and was soon enabled to return the captives to their homes.

He also met the Seminole chief Coacooche, or Wild Cat, on the Rio Grande with his band, and gave him a letter of introduction to the Mexican commander on the opposite side. "Tell him," said this chief, "that I am a brave man, and fought hard for my country in Florida, and that you know it." This chief died a colonel in the Mexican army, after rendering valuable service.

After an absence of nine months in New Mexico, Major Sprague returned to San Antonio, and there received orders to proceed to New York and take command of the United States dépôt of recruits at Governor's Island. Upon finishing this duty he proceeded to New Mexico, where for four years he has been actively engaged in protecting that frontier, and has had frequent interviews with the chiefs of the Utah, Apache, Kiowa, and Camanche bands of Indians, during which time he made a careful examination of that country on both sides of the Rio Grande, and became well satisfied of its vast mineral resources, particularly in silver.

From the foregoing hurried sketch it will be seen that our subject is another notable example illustrating the power of unaided endeavor to override all obstacles, and win success with the strong hand nerved by an earnest purpose, which so pre-eminently characterizes the leading men of our country, whose names have become gloriously identified with its struggles, development, and history.

Major Sprague commenced his career on the frontier, and for twenty years has traveled westward with the flag of his country.

During this period he has removed six thousand four hundred Indians from their homes east of the Mississippi, and placed them upon the lands designated for them, west of the Mississippi, comprising men, women, and children, from the Chippewa, Pottawattamie, Kansas, Delaware, Cherokee, Creek, and Seminole tribes.

In 1850 Major Sprague aided in establishing a Lyceum and Historical Society at San Antonio, and delivered the first lecture before it, on the "Red Men of North America." At Santa Fé, where he has the command of the United States troops, Major Sprague was the first man who ever read the Episcopal service publicly in New Mexico before the troops and citizens, on the Sabbath.

In tracing the historical character of our country, it will be found that our successful military men and statesmen were almost invariably reared among the savages, and fought their way with our institutions from frontier to frontier, and have been active pioneers amid dangers of all kinds, carrying with them a military spirit animated by judgment and diplomacy—Washington, Wayne, St. Clair, Pike, Harrison, Shelby, Jackson, Cass, Johnson, Taylor, Worth, Fremont, and others.

At the present time Major Sprague holds the position of President of the Fort Fillmore Silver Mining Company, and is the owner of the celebrated Stevenson Silver Mine, situated in the Organ Mountains, about ten miles from Fort Fillmore, in New Mexico, and four miles from the Rio Grande,

on the banks of which stands the smelting-house of the Company. This mining property is considered the most valuable yet discovered in that region, and will be worked during the coming summer under the auspices of the Fort Fillmore Mining Company, on a comprehensive scale, with results fabulously promising.

Major Sprague married a daughter of Gen. Worth, and was a favorite of that gallant soldier, and presents a noble example for the emulation of the aspiring youth of our country.

RELATIVE POWERS OF THE EMPLOYER AND THE EMPLOYED.

THERE is an impression in the minds of some workmen and servants, that they are indebted to the generosity of their employers for the amount of their wages; and this is probably the belief of many ignorant employers also. But it is a mistake; for the rate of wages, and in general what an employer gives to the employed, and the amount of labor and length of time the employed gives to the employer, are determined, without its being necessarily apparent that it is so, by an equilibrium between antagonist forces. The employer endeavors to take all the service the man is capable of, and to pay him as little as he can for it, and the workman endeavors to get as much pay for as little work as is possible. Now these antagonists, pulling in opposite ways, come to a line over which neither can pull the other for any length of time, or for any considerable distance. The power of the capitalist or employer is according to the mass of his capital, and the weakness of the employed is according to his destitution. A capitalist of enormous wealth—owning the whole earth, and all its products—would be, or at any rate could be, the absolute tyrant and master of its populations, being able to withhold from every one food and clothing, and thus able to put them all to death according to law and by rights, such as the law gives in most civilized nations to capitalists, would, or could leave to every man no choice between absolute obedience to the most extravagant demands and death by starvation. Such a capitalist could even make all men die of thirst, being absolute and universal proprietor. Such an employer, being absolute capitalist, would be absolute master. But if the employer instead of being absolute capitalist were possessed of only an equal share with his men, so that they were not in any degree dependent on him, or to a very trifling degree, it is plain that his power over them would be but trifling. If his workmen should become and remain rich, so that they could live altogether without work, his power over them would entirely cease; if the case should be entirely reversed, and he, instead of being the only rich man should be the only poor man, instead of being the master of all he would be the slave of all, with no remedy, and no choice but slavery or death, if they chose to exert their power. From all this it seems pretty clear that the remedy for the present increasing servility of the working-classes is to be found only in some method of making them more or less capitalists—the union in the same persons of the capitalist and workman. When this shall be done, the world will be redeemed from physical evil.

THE DEACON'S MASTERPIECE; OR, THE WONDERFUL "ONE-HORSE-SHAY."

A LOGICAL STORY.

[The "Wonderful One-Horse-Shay" contains so much of quiet humor, and is withal such an admirable specimen of descriptive versification, that we desire to place it where all the readers of the PHRENOLOGICAL JOURNAL can refer to it and enjoy it—they and their children after them. It is from the *Atlantic Monthly*, from the pen of Dr. Oliver Wendell Holmes, and will outlive the age of the "One-Horse-Shay."]

HAVE you heard of the wonderful one-hoss-shay,
That was built in such a logical way
It ran a hundred years to a day.
And then, of a sudden, it——ah, but stay,
I'll tell you what happened without delay,
Scaring the parson into fits,
Frightening people out of their wits—
Have you ever heard of that, I say?

Seventeen hundred and fifty-five,
GEORGIUS SECUNDUS was then alive—
Snuffy old drone from the German hive!
That was the year when Lisbon-town
Saw the earth open and gulp her down,
And Braddock's army was done so brown,
Left without a scalp to its crown.
It was on the terrible Earthquake-day
That the Deacon he finished the one-hoss-shay.

Now in building of chaises, I tell you what,
There is always SOMEWHERE a weakest spot—
In hub, tire, felloe, in spring or thill,
In panel, or cross-bar, or floor, or sill,
In screw, bolt, thorough brace—lurking still.
Find it somewhere you must and will—
Above or below, or within or without—
And that's the reason, without a doubt,
A chaise BREAKS DOWN, but doesn't WEAR OUT.

But the Deacon swore (as Deacons do,
With an 'I dew vum,' or an 'I tell YOU,')
He would build one shay to beat the taown
'n' the keounty 'n' all the kentry raoun;
It should be so built that it COULDN'T break daown:
'Fur,' said the Deacon, ''ts mighty plain
Thut the weakes' place mus' stan' the strain;
'n' the way t' fix it, uz I maintain,
Is only jest
To make that place uz strong uz the rest.'

So the Deacon inquired of the village folks
Where he could find the strongest oak,
That couldn't be split nor bent nor broke—
That was for spokes and floor and sills:
He sent for lancewood to make the thills;
The cross-bars were ash, from the straightest trees;
The panels of white-wood, that cuts like cheese,
But lasts like iron for things like these;
The hubs of logs from the 'Settler's ellum'—
Last of its timber, they couldn't sell 'em—
Never an axe had seen their chips,
And the wedges flew from between their lips,
Their blunt ends frizzled like celery-tips;
Step and prop-iron, bolt and screw,
Spring, tire, axle, and linch-pin too,
Steel of the finest, bright and blue;
Thorough braces of bison-skin, thick and wide;
Boot, top, dasher, from the tough old hide
Found in the pit when the tanner died.
That was the way he 'put her through.'
'There!' said the Deacon, 'naow she'll dew!'

Do! I tell you, I rather guess
She was a wonder, and nothing less!
Colts turned horses, beards turned gray,
Deacon and Deaconess dropped away,
Children and grandchildren where were they?
But there stood the stout old one-hoss-shay
As Fresh as on Lisbon-earthquake day!

EIGHTEEN HUNDRED; it came and found
The Deacon's Masterpiece strong and sound.
Eighteen Hundred increased by ten—
'Hahnsum kerridage' they called it then.
Eighteen Hundred and twenty came;
Running as usual much the same.
Thirty and forty at last arrive,
And then come fifty, and FIFTY-FIVE.

Little of all we value here,
Wakes on the morn of its hundredth year
Without both feeling and looking queer.
In fact, there's nothing that keeps its youth,
So far as I know, but a tree and truth.
(This is a moral that runs at large,
Take it—you're welcome. No extra charge.)

FIRST OF NOVEMBER—the Earthquake day—
There are traces of age in the one-hoss-shay.
A general flavor of mild decay
There couldn't be—for the Deacon's art
Had made it so like in every part,
That there wasn't a chance for one to start.
For the wheels were just as strong as the thills,
And the floor was just as strong as the sills,
And the panels just as strong as the floor,
And the whipple-tree neither less nor more,
And the back cross-bar as strong as the fore,
And spring, and axle, and hub ENCORE,
And yet, AS A WHOLE, it is past a doubt,
In another hour it will be WORN OUT!

First of November, 'fifty-five!'
This morning the parson takes a drive.
Now, small boys, get out of the way!
Here comes the wonderful one-hoss-shay,
Drawn by a rat-tailed, ewe-necked bay,
'Huddup!' said the parson. Off they went.

The parson was working his Sunday's text—
Had got to FIFTHLY, and stopped perplexed
At what the—Moses—was coming next.
All at once the horse stood still,
Close by the meet'n-house on the hill.
First a shiver, and then a thrill—
Then something decidedly like a spill—
And the parson was sitting upon a rock,
At half-past nine by the meet'n'-house clock—
Just the hour of the earthquake shock!
What do you think the parson found
When he got up and stared around
The poor old chaise in a heap or mound,
As if it had been to mill and ground?
You see, of course, if you're not a dunce,
How it went to pieces all at once—
All at once, and nothing first—
Just as bubbles do when they burst,

End of the wonderful one-hoss-shay.
Logic is logic. That's all I say.

ADVICE TO YOUNG MEN.

The generality of young men, about the time they obtain their majority, are launched upon the world to "sink or swim, survive or perish." As they shape their conduct so will be the consequence. In most cases they fail to realize their expectations, come short of their desires, and remain in unsatisfactory circumstances and position. The causes of the failure are apparent, after experience, but then it is unfortunately too late to avoid them. A realizing sense of the result of conduct, before it is commenced, is therefore most desirable to be had, and can be readily reached by reflection. Such consideration should be conducted by each for himself until inevitable conclusions are arrived at, and then undeviatingly adhered to.

The hopefulness and inexperience of youth are apt to betray them, even when they have capacities which, exercised and properly directed, would conduct to success. But their hope is not well defined; they hope without considering how they shall realize it; they expect as a matter of course to become what they hope, but never decidedly determine how. With only the most vague conception of the ways and means of accomplishing them, they anticipate the most brilliant achievements, and fail from the want of forethought, economy, industry, and intelligence to secure them. Indispensable qualifications for those of limited means and resources, and important for all, is a comprehensive view of the circumstances in which they are placed; a consideration which shall be certain and conclusive as to how they can elevate themselves, and promptness and perseverance in such course. Economy must be practiced, for without some capital, chances of advancement are lost. But economy is also important for another reason. Young men who fail to lay up money, fail to perceive its true value or its quality of accumulating. If they borrow as they require for mere personal wants, not occasioned by sickness or any other contingency, they will only aggravate their circumstances, while managing on their own resources will render them independent, and give high tone and character to their feelings.

We would recommend every young man, who has a salary, to deposit some fixed portion of it in a Savings Bank. It is said depositors in such institutions have generally had most difficulty in making their first deposit. We believe it is so. It is astonishing how five dollars will facilitate the addition of fifty and five hundred. It will further have the very beneficial influence of preventing the indiscriminate spending of money in ways productive of no advantage, and often most baneful in their consequences, which, from the want of experience and reflection, they are apt to do to their ruin. Avoid debt, or you are inextricably involved.

"The hand of the diligent maketh rich." What we do we are commanded to do with our might. Nor is industry productive of more material advantages than mental improvement. It gives a double yield and certain when directed aright.

Intelligence must be especially cultivated, for it will be mainly by it that we arrive at desirable positions and be placed in comfortable circumstances. Nowadays competition is so keen, that except for those highly developed and fully qualified there is no chance.

The Declaration of Independence is a noble instrument. Our forefathers considered their circumstances, concluded what they would do. They did it, and the magnitude of the results are before us. Reader, you can do the same for yourself. A. P.

Literary Notices.

Lectures on Various Subjects; comprising "Thoughts for a Young Man," "Poor and Ignorant," "Rich and Educated," "Powers and Duties of Woman" "Demands of the Age on Colleges," "Inaugural Address at Antioch College," and "A Baccalaureate Address." By Horace Mann. New York: Fowler and Wells. Price, $1 50.

Those who have read anything from the pen of this author, or have listened to any of his public addresses, need not be told that this work, forming a collection of his principal public addresses on topics pertaining to the great labor of his life, is a work of surpassing ability, and deserving of a place in every library, and especially in the trunk of every homeless boy in the land. There are few writers in any country who equal Mr. Mann in range of thought, depth of investigation, clearness of statement, polish of style, and elevation of sentiment; and these high qualities of writing, we think, are as distinctly developed in the work before us as in any work it has been our good fortune to peruse. This collection of choice essays constitutes a handsome volume of over 600 pages, and will be sent by mail, postage paid, for $1 50.

New Illustrated Rural Manuals; comprising "The House," "The Garden," "The Farm," and "Domestic Animals." Four books, complete in one volume. New York: Fowler and Wells. Price, by mail, $1 50.

It is impossible, in a brief review of this admirable work, to give to the reader anything of a just idea of the great value of the subjects treated, or of the admirable manner in which they are set forth in this work.

"The House" contains more than a hundred engraved illustrations of houses in all desirable forms and nearly all descriptions, from the log-cabin up to the mansion. These drawings and illustrations show ground plan, size of rooms, and the elevation, and often a perspective view, so that a housekeeper can select a plan in whole from one, or in part from several; and his builder, if he have common intelligence, can carry out the plan to perfection from the instructions thus given in the book. Many works have been written, designed to illustrate house-building, but nearly all efforts in that direction have had in view costly and elegant mansions, for persons of large means. The book in question meets the wants of the great middle classes; and even the poor man, with but a single acre and a few hundred dollars, is here instructed how to make the most of his means, and achieve for himself and family the best house possible with those means.

"The Farm," or Manual of Practical Agriculture, proposes to simplify the subject of farming, and condenses from the various works upon that subject the most necessary and prominent topics of this matter, blended with the practical experience of the writer, in such a manner that men of common education — the general mass of the farmers — can understand and apply its teachings without mistake or mystery.

"The Garden" comes nearer home, because all farmers are supposed to have gardens; and tens of thousands of families have gardens who have no farms; and we think this work is admirably adapted to teach the young, especially, how to cultivate the garden, and thereby grow up into life with not only the ability, but the inclination, to surround the home with that most inviting of all portions of the earth — the garden. And this work not only treats of the growth of plants, soils, manures, formation of the garden, implements, and fixtures, but it treats of the kitchen, fruit, and flower-garden, and that portion of the garden which relates to the ornaments, trees, and shrubs. Few persons could be without this work, who have a few square rods of ground to cultivate, had all a knowledge of its existence and cheapness.

"Domestic Animals" is a work which comes directly home to all who keep a horse, cow, pig, or a flock of chickens. The farmer, of course, is more interested in this theme than he who has a garden and the homestead merely. The illustrations of the noble horse alone, which familiarly and distinctly teach what are the points of a valuable horse, are worth more than the cost of the entire work to the man who owns or proposes to own a single horse. We remember when this subject, of judging of the qualities of the horse, was first brought to our understanding. Illustrations similar to those in this book gave us the first light on the subject. These pictures, with their lettering and lucid explanations, will teach a boy how to select a horse for health, endurance, fleetness, and substantial worth, far better, and more readily and certainly, than the great majority of intelligent men who have driven horses all their lives are able to do. The work also abounds with spirited illustrations of all the other domestic animals.

To Correspondents.

W. B.—Can you give the character of a person, and advice as to the proper occupation, by his likeness? If so, is there any particular form or attitude in which the likeness should be taken?

Answer. We can write out the character in full by a likeness, if properly taken. The attitude should be a *three-quarter view*, or half way between a full front and a profile, like that of Simonton in the January number, Ottarson in the February, or Mr. Sprague in this number. The hair should be laid as near the head as possible, and the parted side presented to the instrument. If you will send a three-cent stamp to prepay it, we will send "The Mirror of the Mind," in which all directions are given, fully illustrated.

W.—What would be your advice to one whose mind is very inactive, and is growing more sluggish every day, and is hard to keep it on what he is reading, or hearing read? My body is tolerably stout, except slightly troubled with cold feet and nervousness, the latter of which is getting worse fast. Amativeness is one of the leading faculties in my character, and, I fear, has done me injury. What book or books have you that would be best adapted to one in such condition? My habits, in regard to diet, are pretty good, I think; and I owe them to your Journals chiefly.

Ans. Our advice is, remove the cause. Take active exercise, live temperately, read and study less, and control your passions. We have a work entitled "Home Treatment," etc., price, by mail, 30 cents, which was written expressly to meet such cases as yours.

Editor of the Phrenological Journal: *Sir*—I have a female friend who, for the last few years, has been, and *is* now, considerably troubled with an affection of the head, right over and a little back of the ear—that is, over the region of Destructiveness and Secretiveness—which her physician terms "king's evil." Since the commencement of the disease—which, however, is *n t* so bad as to prevent her from doing all kinds of housework, though the doctor is inclined to the opinion that a small portion of the bones must be removed ere a cure can be effected—she is (as her neighbors bear testimony) "given to lying and all manner of mischief;" fabricating stories, sometimes about her friends, others concerning herself, quite as romantic in their character as those of the "Arabian Nights" and the wonders of Aladdin's lamp. Previous to the disease, it is but justice to say, she "manifested" nothing of the kind. The question now is: Has her affected skull anything to do with her present state of mind? I maintain it has, while some of her friends—who are very severe in their blame of her—think otherwise. Which is right? Please give us your "views" on the subject. Her age is about 28 years. A Subscriber.

Ans. That the brain often becomes inflamed from external injuries or diseases there can be no doubt; and in the above case, if it be correctly stated, we doubt not our correspondent has the right view of the case.—Eds. Phren. Jour.]

Rev. John Pierpont's Lecture, entitled "Phrenology and the Scriptures," is published, and may be ordered from the Journal office—price 15 cents.

H. S. T.—Your organization, as indicated by your chart, warrants the belief that you could succeed as a speaker, and in the vocation you name, provided you avoid the base time-serving of the present day, and adopt those principles, in the advocacy of which a man can be honest, magnanimous, and his own master.

Advertisements.

ADVERTISEMENTS intended for this Journal, to secure insertion, should be sent to the Publishers on or before the 10th of the month previous to that in which they are to appear. Announcements for the next number should be sent in at once.

TERMS.—Twenty-five cents a line each insertion.

THE HONEY BLADE GRASS.—

The results which have been attained by experiments in the cultivation of this newly-imported species of product, have awakened an interest among the farming classes in many sections, never before equaled in the entire history of our agricultural industry. Facts, in regard to its valuable properties, which at first seemed almost incredible, have now been established beyond the possibility of a doubt, and it is believed, by those best capable of judging of its merits, that its general introduction will add millions of dollars to our agricultural wealth. I have not the space here to enter into details, but will present briefly some of its advantages.

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An interesting pamphlet, containing all of the facts and full particulars, will be furnished, free of charge, by me or any of my agents, upon application. I will state, as an indication of the intense interest which the subject is exciting, that nearly a quarter of a million of copies of this pamphlet have already been applied for.

Parties desiring to secure seed should order at once, as the instructions are that the limited amount obtained will be exhausted long before the season of sowing has passed. Those who secure seed this year can realize a rich return by producing seed to supply the demand of farmers and planters for sowing another year.

Orders should be sent directly to me unless in the vicinity of New York, where they will be filled by J. M. EMERSON & Co., 406 Broadway, New York, General Agents.

Agricultural Houses, General Merchants, and any other parties properly situated, are invited to become agents for the sale of the HONEY BLADE SEED. Authority, full particulars, and from 50 to 100 pamphlets for distribution will be furnished either by me or the New York Agency, on receipt of 25 cents to prepay the package.

I am authorized to name the following well-known gentlemen as references: Hon. J. R. Barrett, President of the St. Louis Agricultural and Mechanical Association, Vice-President of the National Agricultural Society, and Member of Congress elect from St. Louis; Gen. T. Tillman, Oxford, Md., President of the National Agricultural Society; John J. Anderson Banker, St. Louis; John Riggin, Jr., Broker, St. Louis, and ex-Mayor Washington Kigg, St. Louis.

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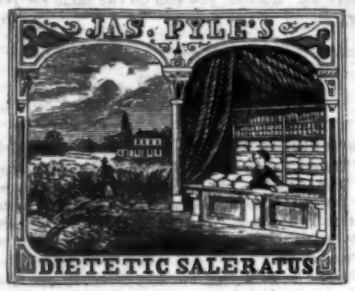

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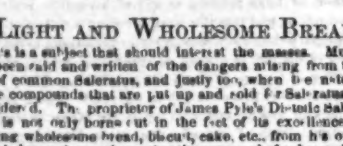

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ELEMENTS OF THE ENGLISH TONGUE.

SUPPOSE the English language to be divided into a hundred parts; of these, to make a rough distribution, sixty would be Saxon, thirty would be Latin (including, of course, the Latin which has come to us through the French), and five would be Greek; we should thus have assigned ninety-five parts, leaving the other five, perhaps too large a residue, to be divided among all the other languages from which we have adopted isolated words. Thus, just to enumerate a few of these latter, we have a certain number of Hebrew words, mostly, if not entirely, belonging to religious matters, as "amen, cabalo, cherub, ephod, hallelujah, jubilee, manna, Messiah, Sabbath, seraph." The Arabic words in our language are more numerous; we have several arithmetical and astronomical terms, as "algebra, cipher, zero, zenith, nadir, talisman, and almanack; and chemical, for the Arabs were the chemists, no less than the astronomers and arithmeticians, of the middle ages; as "alkali, alembic, elixir, alcohol;" add to these the names of animals or articles of merchandise first introduced by them to the notice of Western Europe, "giraffe, gazelle, saffron, lemon, orange, sherbet, lute, syrup, artichoke, mattress, jar, assegai, barragan, coffee, sugar, amber, mummy, jasmin, crimson," and some further terms, "assassin, vizier, divan, sultan, admiral, arsenal, caret, tariff, sofa, caffre, magazine," and I believe we shall have nearly completed the list. We have, moreover, a few Persian words, as "bazar, lilac, pagoda, caravan, azure, scarlet, taffeta, saraband;" of "scimiter," it can, I believe, only be said, that it is Eastern. We have also a few Turkish, as "tulip, turban, chouse, dragoman," or, as it used to be spelled, "trunchman;" this last having hardly a right to be called English.

The New World has given us a certain number of words, Indian and other—"tobacco, chocolate, potato, maize" (Haytian), "condor, hamoc, cacique, wigwam;" and if "hurricane" is a word which Europe originally derived from the Caribbean islanders, it should, of course, be included in this list.

To come nearer home, we have a certain number of Italian words, as "bandit, charlatan, pantaloon, gazette." We have some Spanish, as "musquito, negro, duenna, punctilio, alligator, gala, cambist, palaver." A good many of our sea terms are Dutch, as "sloop, schooner, yacht." Celtic *things* are for the most part designated among us by Celtic words, such as "bard, kilt, clan, pibroch, plaid, reel." Nor only such as these, which are all of them comparatively of modern introduction, but a considerable number—how large a number is yet a very unsettled question—of words which at a much earlier date found admission into our tongue, are derived from this quarter.—*English Past and Present.*

PAIN.

THE extremity of pain is not felt by those who suffer in the body only. And if the uses of pain are considered, it will appear that mental may be much greater than bodily pain—the life of the soul being much more important than that of the body, inasmuch as the activity and vitality of the body depend upon those conditions in the soul; and the use of pain being to preserve, by giving warning of danger, when mental or moral destruction is imminent, there should reasonably be expected mental anguish of the greatest intensity.

As the pain of a wound increases as it approaches a vital part, so should mental suffering be expected to increase with the danger to which the inner life is exposed. A hopeless separation from that which a man loves, and for which he lives, and from which all his actions spring, whether it be wealth, or honor, or power, gradually produces in him entire inaction, and results, consequently, in intellectual and physical decay; and though such a hopeless separation is of rare occurrence, yet the danger of it frequently appears, in the course of some men's lives, to be very great, and produces an anxiety so painful, that it would readily be exchanged for almost any bodily torture. Practically, the death or destruction of the various faculties of the intellect results as certainly from the destruction of motives, as does the death of the various members of the body from their separation from the heart.

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THE Duke of Wellington's opinion being asked of Napoleon Bonaparte, replied as follows: I asked him (the Duke) what he really thought of the talent of the Emperor Napoleon as a great general. He said, "I have always considered the presence of Napoleon with an army as equal to an additional force of 40,000 men from his superior talent, and from the enthusiasm which his name and presence inspired into the troops; and this was the more disinterested on my part because in all my campaigns I had then never been opposed to them. When I was in Paris, in 1814, I gave this very opinion in the presence of several Prussian and Austrian generals who had fought against him, and you have no idea of the satisfaction and pleasure it gave them to think that though defeated, they had such odds against them."

12 WAYS OF SHORTENING LIFE.

1. WEARING of thin shoes and cotton stockings on damp nights and in cool, rainy weather. Wearing insufficient clothing, and especially upon the limbs and extremities.

2. Leading a life of unfeeling, stupid laziness, and keeping the mind in an unnatural state of excitement by reading trashy novels. Going to theaters, parties, and balls in all sorts of weather, in the thinnest possible dress. Dancing till in a complete perspiration, and then going home without sufficient over-garments through the cool, damp air.

3. Sleeping in feather beds in seven-by-nine bedrooms, without ventilation at the top of the windows, and especially with two or more persons in the same unventilated bedroom.

4. Surfeiting on hot and very stimulating dinners. Eating in a hurry, without half masticating your food, and eating heartily just before going to bed every night, when the mind and body are exhausted by the toils of the day and the excitement of the evening.

5. Beginning in childhood on tea and coffee, and going from one step to another, through chewing and smoking tobacco, and drinking intoxicating liquors, by personal abuse and physical excesses of every description.

6. Marrying in haste and getting an uncongenial companion, and living the remainder of life in mental dissatisfaction. Cultivating jealousies and domestic broils, and being always in mental ferment.

7. Keeping children quiet by giving paregoric and cordials; by teaching them to suck candy, and by supplying them with raisins, nuts, and rich cake. When they are sick, by giving them mercury, tartar emetic, and arsenic, under the mistaken notion that they are medicines, and not irritant poisons.

8. Allowing the love of gain to absorb our minds, so as to leave no time to attend to our health. Following an unhealthy occupation because money can be made by it.

9. Tempting the appetite with bitters and nicetics, when the stomach says, No, and by forcing food when nature does not demand, and even rejects it. Gormandizing between meals. Using tobacco and stimulants.

10. Contriving to keep a continual worry about something or nothing. Giving way to fits of anger.

11. Being irregular in all our habits of eating and sleeping; going to bed at midnight and getting up at noon. Eating too much and too many kinds of food, and that which is too highly seasoned.

12. Neglecting to take proper care of ourselves, and not applying early for medicinal advice when disease first appears. Taking celebrated quack medicines to a degree of making a drug-shop of the body.

The above causes produce more sickness, suffering, and death than all the epidemics, malaria, and contagion combined with war, pestilence, and famine. Nearly all who have attained to old age have been remarkable for equanimity of temper, correct habits of diet, drink, and rest—for temperance, cheerfulness, and morality. Physical punishment is sure to visit the transgressor of nature's laws. All commit suicide, and cut off many years of their natural life, who do not observe the means for preventing disease and of preserving health.